

A TRUE AND
SHORT DECLARATION , BOTH OF THE
GATHERING AND IOYNING TOGETHER
OF CERTAINE PERSONS : AND ALSO OF
THE LAMENTABLE BREACH AND
DIVISION WHICH FELL
AMONGST THEM .

THERE Were certaine persons in England, of vvhich, some vvere brought vp in schooles, & in the Vniuerſitie of Cambridge, & ſome in families & houſholdes, as iſt the manner of that co intrie. Some of theſe vvhich had liued & ſtudied in Cambridge, vvhere there knowvne & counted forward in religion, & others alſo both there & in the contrie vvere more carefull & zelous, then their ſrovvard enimies could ſuffer. They in Cambridge vvere ſcattered from thence, ſo ne to one traile of life, & ſome to an other: as Rōbert Broune, Robert Harrison, William Harrison, Philip Broune, Robert Barker. Some of theſe applied theſelues to teach ſchollers: to the vvhich labour, R. Broune alſo gaue him ſelfe, for the ſpace of three yeares. He hauing a ſpecial care to teach religion vvith other learning did thereby keepe his ſch. llers in ſuch a vvay & good order, as all the Tounſemē vvhere he taught gaue him vvitness. Yet the vvorld being ſo corrupt as it is, & the times ſo perilous he greatly miſliked the vvantes & defaultes, vvhich he ſawve euerie vvhere, & marked plaī that vvithout red-eſſe, neither the parentes could long reioiſe in their children, nor the children profit ſo much in religion, as that their other ſtudies & learning might be bleſſed thereby. Hereuppon he fell into great care, & vvvas ſoare greeued vvhile he long conſidered minie things amiſſe, & the cauſe of all, to be the vvofull and lamentable ſtate off the church. Wherefore he laboured much to knowve his duetie in ſuch thiges, & becauſe the church of God is his kingdom, & his name eſpecially is thereby magnified: he vvholly bent him ſelfe to ſearh & find out the matters of the church: as hovv it vvvas to be guided & ordered, & vvhat abuſes there vvere in the eccleſiaſtical government then vſed. Theſe things, he had long before debated in him ſelfe, & vvith others, & ſuffered alſo ſome trouble about theſe at Cambridge. yet novve on freſh he ſet his mind on theſe things, & night & day did conſult vvith him ſelfe & others about theſe, leaſt he ſhould be ignorant, or miſtake anie off thoſe matters. What ſo euer things he found belonging to the church, & to his calling as a mēber off the church, he did put it in priētis. For euen litle children are off the church & kingdom off God yea off ſuch faith Chriſt, doth his kingdom conſiſt: & therefore both in his ſchole he laboured that the kingdom off God might appeare, & alſo in thoſe of the tovvne vvith vvhom he

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kept companie. So by vvord & praſſiſſe he tried out all thiſs, that he might be ſtaied both in iudgmet & couſell, & alſo in enterpriſing matters, as his duetie ſhould lead him. But this his dealing got hi much enuie of the preacher & ſoe others vvhere he taught, & much trouble alſo vvhe he broke his mid more plainlie vnto the. Preſetlie after this he vvvas diſcharged of his ſchole by the grudge of his enimies. Yet he taught ſtill, vvith great good Vvill & fauour of the Townſemē, till ſuch time as the plague increaſed in the Towne & he vvvas ſet for avvai by his frēdes. Therfore becauſe his ſchollers, though neuer ſo Vvel plied & profited by him, vvore not vvithſtanding, ether ſitting avvate Vpon ſuch occasions, or to hallelie ſent to the Vniuerſitie, or becauſe of their miſguiding there, to ſome occupations, he thought that the fruit of his labour Vvas too much vncertaine, & tooke counſell if by ſoe better vvay he might profit the church. Then he gaue vvarning to the Towne & departed to come home, as his father vvilled him. So might he haue liued vvith his father, being a man of ſome countenance, and haue vvanted noethinge, if he hadd beene ſoe diſpoſed but his care as alvvayes before, ſo then eſpecially being ſet on the church of God, heaſked leaue of his father, & tooke his Iournie to Cābridge frō vvheſe a fevv yeares before he had departed. He ther had dealing vvith M. Greēhā of dreitō, vvhoē of all others he hard ſai vvvas moſte forvvarde, and thought that Vvith him & by him he ſhould haue ſome ſtaie of his care & hope of his purpoſe. Wherefore, as thoſe vvich in ould tyme vvore called the prophetes & children of the prophetes & liued to gether, becauſe of corruptiōs among others, ſo came he vnto him. He vvvas ſuffered, as others alſo in his his houſe, to ſpeake of that part of ſcripture, vvich vvvas vſed to bered after m-a-les. And although he ſaid, that vvithout leaue & ſpecial vvord from the biſhop, he vvvas to ſuffer none to teach openlie in his pariſh, yet Vvithout anie ſuch leaue he ſuffered R.B. Not vvithſtanding, vvhen R.B. ſawve, that the diſhops feet vvore to much ſett in euerie place, & that ſpiritual infectiō to much ſpred euē to the beſt reformed places, he tooke that ocaſiō vvich the Lord did firſt geue him for redreſſe, & vvhen certaine in Cambridge had boath moued him, & alſo vvith conſent of the Maior & Vicechancelar, called him to preach among them, he delt in this manner.

He firſt conſidered the ſtate of Cambridge, howe the church of God vvvas planted therein. For he iudged that the church vvvas to call and receaue him, if he ſhould be there choſen and appointed to preach. Then did he thinck on this, vvhoē ſhould be chief eſt, or haue charge before others, to looke to ſuch matters. For the biſhops take vvpon them the chief tie, but to be called and authoriſed by them, he thought it vnlauefull. And vvhy he vvvas of this minde, he had theſe and ſuch like vvarrantes: namelie thei ſhould be chief eſt, vvich partake vnto vs the chief eſt graces, and vſe of their callinges. And that doeth Chriſt, as it is vvritten, of his fullnes haue all vve re-ueued, and grace for grace. Iob. 1. 16. And to him hath God made all thinges ſubiect ſaue Paul, Ephes. 1. 22. eoe vnler his feet, and hath appointed him ouer all thinges, to be the head of the church, vvich is his bodie, euen the fullnes of him, vvich filleth all in all thinges. Nowve next vnder Chriſt, is not the biſhop of the dioces, by vvhoē ſo manie miſchiefes are vvrought, neither anie one vvich hath but ſingle authoritie, but firſt thei that haue their authoritie together: as firſt, the church, vvich Chriſt alſo teacheth, vvhere he ſaith, If he vvill not vouchſafe to heare

to heare them tell it vnto the church, & if he refuse to heare the church also, let him be vnto the, as an heathen mā & a publican. Mat. 18. 17. Therefore is the church called the pillar & ground of trueth. 1. Tim. 3. 15. & the voice of the Vwhole people, guided by the elders and forwardest, is said to be the voice of God. And that 149. psalme doth shew this great honour, Vvhich is to all the saincts. Therefore the meetinges together of manie churches, also of euerie Vvhole church, & of the elders therein, is aboue the Apollie, aboue the Prophet, the Evangelist, the Pastor, the Teacher, & euerie particular Elder. For the joining & partaking of manie churches together, & of the authoritie Vvhich manie haue, must needs be greater & more Vvaighy, then the authoritie of anie single person. And this alioement Paul Vvhere he saith 1. Cor. 12. 22. Wee are yours, & you are Christs, & Christ is Godes. Soe that the Apollie is inferior to the church, & the church is inferior to Christ. & Christ concerning his manhood & office in the church, is inferior to God. This he iudged, not onelie to be against the Vvickednes of the bishops, but also against their Vvhole pouer & authoritie. For if the authoritie of the church, & of the forwardest brethren or elders therein, be aboue the bishops, howe should it not followe, but that the bishops maie be commaunded, accused & charged by the church, yea also discharged & separated as is their desert? But now because of their popish pouer & canon lawes, thei haue list vpp their authoritie more high, the church can take accountes of them: not onelie by force do thrust out & trouble Vvhome thei list, but also raigne as Lordes & Dukes in their dioces, their authoritie must needs be vsurped. For the Apollies did geue accountes to the church of all their doinges, as Vve read in the Act. 11. 4. Act. 15. 2. 3. & Rom. 15. 31. But these being got aboue the Apollies, Vvill sit in the throne of Christ, & as Christ is not inferior to the church, no more Will thei be. For Christ hath chose vs, saith the scripture, & not Vve him, Ioh. 15. 16. & therefore he is greater the vs all. And seig the church can not chose the bishops, nor those hirelings, Vvhome the bishops thrust vppon them, therefore thei also Vvill be greater then the church, & Vvith Vvhom then do thei compare them selues in degree, but Vvith Christ? & so make them selues antichristes. Nai thei presume further then Christ Vvwhich vould northrust his Apollies vpon anie congregatio, nor suffer them to take charge of anie Vvwhich did not Vvillinglie receaue the. Luc. 10. 10. But these do force vpon the people euerie Vvhere, & in sundrie places against their villes, not onelie ministers vnknoüe, but also such as are knowe to be blind busserdes, Vvicked fellows & idol shepherdes. Likevise Christ hath al role in his hande, as it is Vvritten that vve are compleat in him, Vvwhich is the head of all principallite & pouer Col. 1. & he can not sinne, nor offend the lawe of God, nor be accused by the same. For so the scripture testifieth, that none could reprove him of sinne, though he offered him selfe to them to accuse him if thei could. Ioh. 8. And he is that high priest, as againe it is Vvritten Heb. 7. vvhich is holie, harmlesse, Vvndefiled, separate from sinners, and made high er then the heauens. Howe high then do thei list them selues, Vvwhich Will rule alone as lordes ouer the flock, though the vword hath said it shall not be so? Luc. 22. 26. 1. Pet. 5. 3. Which vwill be Rabbies, Doctors & reuerend Fathers, though Vve haue but one doctour & Father as teach that high doctour Ch. 11. wat. 13. vvhich also take vpon the, not as seruants in the house as vvas Alos. 5. Heb. 3. our haue sent after him that is foorth & here in his owne house saing thei vwill not haue him to raigne ouer the. Luc. 19. 14. For thei haue refused his gouernment, & chosen their owne popish discipline in stead thereof. A + This

This appeareth, because they enter & take on them their office in popish wise, & as that
 lawe praecribeth the, & also do misguid the people by that popish tyrannie. For vvhich
 vvithout nor, but that they vvatch for the lining or byshoppe, vvhen it shall fall, & then sevre
 & pryve vvell for the same, if they obtaine it so are they rauenous & vvicked persons, as saith
 the scripture, Zec. 3. They are make shifts & troubleers, seing they rule rather because they
 seeke their ovvne advantage, or glorie, or unchristianous purpose, then the vvelfare & benefit
 of the church. Yea they all looke to their ovvne vvay as saith the Prophet, Eccl. 56. 11. euery
 one for his aduantage & for his ovvne purpose. Who knowe li not also, but that they vvich
 are not duellie receaued & called to guide, & that by due consent & agrement, they are ether
 Antichristes in the church, or Tyrantes in the common vvell, because they vsurp in the
 church or commonvvell. Such are they of vvhom Paul speaketh 1 Cor. 11. 10. that the cori-
 thians did suffer them to much. For they did suffer if a man brought them into bondage, if a
 man deuoured, if a man tooke, if a man exalted him selfe, if a man smote them on the face.
 For in deed the people do suffer the byshops, though they take from them their libertie of
 choosing good pastors & refusing euill, yea they suffer them selues to be robbed & beaten by
 those spiritual courtes, they suffer the great vntowardnes & vvickednes of the byshops to
 be coloured & hidden by their outvvard bragge & countenance, as by their pomp, authori-
 tie, tytles, & povver, & some times by their fair flattering sermons & pleasing. For they rule
 by three sortes of lawes, as by the ciuill, the cano, the common lawe, vvich are three king-
 domes vnto them, or as the Popes triple crowne, & by pretending the fourth lawe, vvich
 is the vvord of God, they ouerrule to too much: they spare not to come vpon the people
 vvith force & povver, & they care not to bridle them vvith new & yearly inunctions & al-
 so vvith the old lawes & penalties of the court of Rome. While R.B. thought these things
 in him selfe, he moued the matter diuers times vnto others. Some did gainsay & those of the
 forvvardest, affirming that the byshops authoritie is tolerable, & he might take license & au-
 thoritie of them. Others of them saide they vvoulde not counsel nor medle for an other mis-
 conscience in that matter, but they them selues iudged, that the byshops preached the vvord
 of God, & therefore ought not lightlie to be reiecte. Also they said, that seing they had the
 vvord & the sacraments, they must needs haue vvithall the church & people of God: & se-
 ing this vvvas vnder the gouernment of the byshops & by means of the, they could not vvho-
 ly condemn the byshops, but rather iudge them faultie in some parte. Then did R.B. againe
 & againe discusse these matters, as he had often before, as vvwhether the byshopes coude be
 saied to preach the vvord of God & minister the sacraments or no. For if that vvwere trewe,
 then also might they call & place ministers: & seing they them selues did minister so great
 thing as is the vvord & the sacraments, they might also minister their inunctions. Therefore except
 they haue a due message, they can not preach the vvord off message. For I set them not saith
 the Lord in that place, nor commaunded them, therefore they bring no profit vnto this peo-
 ple. Againe except they preach those things first, for vvwhich first & cheifly they vvwere sent

namely what forner is to reclame the people, first from some especiall wickednes, vvhether
 they sinne, & so from all other defaulces, they can not be said to preach the vvorde. There-
 fore seeing the byshopes calling & authoritie was shewved before for to be vnlawefull, &
 seeing also they call not the people from the cheifest abominations, vvhich are the cause of
 the rest, but rather vvilfully & vwith crueltie do leade them in the same, as vwill aftervvard
 appeare, they can not preach the vvorde of God. For to make a sermon is not to preach the
 vvorde of God, no, nor yet to make a true sermon. For the seruaut that telleth a true tale
 hath not done his maisters messige, nor the arraunt for the vvhich he vvas sent, except he
 tell & speake that for the vvhich his maister set him. Therefore though the byshopes teach
 the people, and geue them lawes, & make manie iniunctions, yea though they be lawes of
 Christ, yet if they abuse the obedience of the people, to houle and follovv vwith some
 lawes of Christ their ovne lawes, specially, vvhich are they but antichrists? And how can
 they then but onelie in name & in shew, preach the lawes of Christ? For example vvhile
 they peruert the lawe of God in this, they can not be said to preach his lawe: namely
 whereas God commaundeth to plant & to build his church, by gathering the vvorthe and
 refusing the vnvvorthe. Mat. 10. 11. Act. 19. 9. Ezr. 6. 21. they hooke by their contrarie lawes
 both papists & carcles vworldlings, as crooked trees to boile the lordes sanctuarie, & force
 the vvreteche to their vvorshippings & service, as if dogges might be thrit vpon God for
 sweet sacrifice. Proud forcing is meeke building vwith them & deuotio compelled is their
 right religiō. Thus herein they pollute the lordes sanctuarie & vvreteche his lawe, how much
 more by a thousand moe abominatiōs, vvhich of aftervvard vve breiflie touch some. For by
 the they feed them selues & the people vwith the bread of vnleannes, in stead of the
 puer vvorde of God. They make it readie vwith the dongue that cometh of man, euen vwith
 their traditions, tolerations, & falsifyinges. And if the Pharises made the vvorde of God of
 none effect or authoritie by their traditiōs, as it is vvvritte. Mark 7. 13. much more these. They
 by their corbans or offering of guiftes, gaue occasion to children to dishonour their parēts
 & these by their spirituall courtes, by their fond excommunications, dispensations, absolu-
 tiōs, & c. yea by their taking of bribes & fees, do let so manie lose to all misrule & filthines
 They taught the gould of the Temple to be greater then the temple, vvhich sanctifieth the
 gould: Mat. 23. 17. & these teach that to sinne is damnable: but to pollute the lordes spiritual
 Temple by mingling the cleane & vvreteched together vvhich is the cause of all sinne, is noe
 matter of damnation: forsooth it is a thing tollerable because they can not remedie it. They
 taught that the offering on the altar vvas greater then the altar, though it sanctifie the offer-
 ing: and these teach that to vwant the sacraments, that is lamentable, but to vwant the king-
 dō of God, & the visible shew of his rule in his church, vvhich by the sacramēt is sanctified
 that they make no matter. If then for such doctrine they vvere called blind guides & fooles
 by Christ him selfe, Mat. 23. 16, 17. yea & though they sate in Moses seat, that is at first vvere
 lawefullie called to teach the people, yet the people vvere charged by Christ to lett alone
 such blind guides, & not to be guided by them. Mat 15. 14. how much more should vve les-
 these blind guides alone, vvhich neuer vvere lawfully called and also sit in the seat of An-
 tichrist. For vvhich is the seat of Antichrist but that Popish Gouernment and lordship in the
 communion of such Romish offices, & horrible abuses by them. And vvhile they syt in the se-

ple of God. 1. Thess. 1. 4. & exalt their traditions above Gods, vvhat are theie but aneichristi
 Doe theie then preach the Lordes vvord of messager or is not his vvord a fier, and like an an-
 nimer that breaketh the stone? Iere. 23. 29 But all their preaching can not breake & bring men
 from anie smaller or greater disorders, vvich vicked church lawes or church Prelates co-
 maund them. Thus was he seled not to seeke anie approuing or authorising off the bish-
 opes. But because he knewe the trouble that vvould follooue, if he so proceeded, he sought
 meanes off quietnes so much as vvvas lauuefull: & for dealing vvith the bishopes, he vvvas off
 this iudgement, that men maie novve deale vvith them, as before thei might vvith the pha-
 rises: that is, so far as vve nether sinne against God, nor geue offence vnto men. Therefore
 if Christ did his Fathers vvill, vvhen he late in the middies off the doctores, hearing them, &
 asking them questions. Luc. 2. 46 & if Paul did his duetie, vvhen he fate doune in the syna-
 gogue, as it vvore offering him selfe, & seekeing leaue to speake to the people. Act. 13. 14. if
 he also did lauuefullie applie him selfe to their ceremonies, Act. 21. 26 then thus far allow
 there medling vvith the bishopes, to trie & proue them, or to be tried off them, as vve see the
 like did fall out in Christ, also to yeeld to their pouwer, so that vvherein vve yeeld, it be not
 against the trueth, & vve do not establish it: as vve knowe Paul did to the pouwer off the
 priests, off the pharises, & off the chiefe off the synagogue. Therefore he thought it lauuefull
 first to be tried off the bishops, then also to suffer their pouwer, though it vvore vnlauuefull
 if in anie thing it did not hinder the crueltie. But to be authorised of them, to be svvorne, to
 subscribe, to be ordained & receaue their licensing, he vtterlie misliked & kept hi selfe cleare
 in those matters. Howe be it the bishopes seales vvore gotten him by his brother, Which he
 both refused before the officers, & being vvritten for him vvould not paie for them, & also
 being aftervvard paid for by his brother, he lost one, & burnt an other in the fier, & an o-
 ther being sent him to Cambridge, he kept it by him, till in his trouble it vvwas deliuered to
 a lustiffe off peace, & so from him, as is supposed, to the bishop off Norvvich. Yet least his
 dealing on this manner, should encourage others to deale in vvorse manner, he openlie pre-
 ached against the calling & authorising of preachers by bishops, & spake it often also open-
 lie in Cambridge, that he taught among them, not as caring for, or leaning vpon the bishopes
 authoritie, but onlie to satisfie his duetie & conscience. And this his duetie he said vvwas
 first to discharg his message before God, & deserue no reproofe of them, & then also, ether
 to finde them vvorthie, or else, if thei refused such reformation, as the Lord did novve call
 for, to leaue them, as his duetie did bind him. For he did not take charge off them, as he oft
 gaue them vvarning, & also did often shewe the cause, namelie for that he laue the parish-
 es in such spirituall bondage, that Who soeuer Would take charge off them, must also come
 into that bondage: With them Therefore he finding the parish s too much addicted, & plia-
 ble to that lamentable state, he iudged, that the king dom off God Was not to be began by
 vvhole parishes, but rather off the vvorthiest, Were thei neuer to leaue. For it is as a graine
 off musters seed, sae h Christ, at the first, Mat. 13. and as a little leaue hid in three peckes of
 meale. So he hving tri'd about halfe a yeare, both by open preaching, & by darlie exhorta-
 tion in sundrie houses, that ether bie bondage off the bishop in that diocess, or of the Col-
 leges, or of vvicked ministers & readers off scripture, or bie the pious off the parish s to like
 of that bondage, no redresse could be Waite'd for, he knewe that the Lord had appointed
 him there

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him thereto to be occupied, onelie to trie & prepare him to a further, & more effectual weſſage, and to be a vvitness of that vvofull ſtate of Cambrige, vvhereinto thoſe vvicked prelates and doctours of diuinitie haue brought it. This he foreſaw before he preached among the & therefore vvhen thei gathered him a ſtipend, and vvould haue had him take charge, he reſuſed, and did both ſend backe the monie thei vvould haue giuen him, and alſo gaue them warning of his departure. So he continued preaching a vvwhile, till he fell ſoare ſicke: and in his ſicknes vvwhile he ceaſed his labour, he vvvas forbidden to preach bie a letter ſhevvved him from the counſell. For in deed he had delt bound lie in his dutie, and prouoked the enimies. The biſhops officer named Bancraft, did read the letter before him, but he nothing moued there vvith did anſwere, that if he had taken charge in that place, he vvould: no vvhatt leſſe ceaſe preaching for that, but as he Vvas he tooke not on hi he ſaid, though the letter Vvere not, to preach there anie longer.

OF R. B. COMING TO NORWICH

& howe the companie there joined together.

After theſe things, Vvhen he Vvas recovered of his ſicknes, & had gotten his ſtrength he tooke counſell ſtill & had no reſt, Vvhat he might do for the name & kingdom of God. He often complained of theſe euill daies & Vvith manie teares ſought Vvhere to find the righteous, Vvwhich glorified God, Vvith vvhome he might liue & reioiſe together, that thei putt awaye abominations.

While he thus Vvas carefull, & beſought the Lord to ſhevue him more comfort of his kingdom & church, then he ſayue in Cambrige, he remembered ſome in Norfolke, Vvhome he harde ſaie vvere verie forward. Therefore he examined the matter, & thought it his dutie to take his voiage to them. Firſt becauſe he conſidered, that if there vvere, not onelie faultes but alſo open & abominable vvickednes, in anie pariſh or companie, & thei vvould not or could not redreſſe them, but vvere held in bondage, bie antichriſtian povver, as vvere thoſe pariſhes in Cambrige by the biſhops, then euerie true chriſtian vvvas to leaue ſuch pariſhes, & to ſeek the church of God vvhereſoeuer. For vvhere open vvickednes is incurable, & popiſh prelates do raigne vvphouldig the ſame, there is not the church & Kingdom of God: as it is vvritten, 1. Chro. 11. 4. for a long ſeaſon, Iſrael hath bene vvithout the true God, & vvithout prielt to teach, & vvithout lawe. So that though there be a name of prieſtes, & of preaching, and of God amongſt anie, yet if there be ſett ouer them idol ſhepherdes, popiſh prelates, & hireling preachers vvorie then thei, that vvould antichriſtian abominations, there God doeth not raigne in his kingdom, nether are thei his church, nether is there his vvorde of meſſage. For no man can ſerue tvvoe contrarie maſters, ſaith Chriſt. Mat. 6. nether can thei be the Lordes people vvithout his ſtaffe of beutie & bandes. Zac. 11. 7. that is, vvithout the Lordes gouernmēt, For his couenant is diſannulled as it followeth in the 10 verſe. Nowe his gouernmēt & ſceper cā not be ther, vvhere much opē vvickednes is incurable. For if opē vvickednes muſt needes be ſuffred, it is ſuffered in thoſe vvwhich are vvithout, as Paul ſaith vvhat haue I to do to iudge thoſe vvwhich are vvithout? 1. Cor. 5. 12

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And againe he saith euen of these latter times, that men shall be louers of them selues, enuious, boasters, proud, cursed speakers, disobedient to parents, vnthackfull, vnholie, without naturall affection, truce breakers, false accusers, intemperate, feirce, dispisers of them which are good, traiters, headie, highmiled, louers of pleasures, more then louers of God, hauing a sheve of godlines, but hauing denied the povver thereof. From such vve must turn awaie as Paul vvarneth 2. Tim. 3. 5. that is, vve must count them none of the church & leaue them, vvwhether in all these, or in some of them, theie be openlie soe faultie, as that thei be incurable. Also if anie be forced by lawes, penalties, & persecution, as in those parishes, to ioine vvith anie such persons, ether in the sacramentes, or in the seruice & vvorship of God, thei ought vvetterlie to forsake the, & auoid such vvicked doers. For the abomination is set vp, antichrist is got into his throne, & vvho ought to abide it. Yea vvho ought not to leeke from sea to sea. & from land to land as it is vvritten, Amos 8. 12. to haue the vvorld and the sacramentes better ministrd, & his seruice and vvorship in better manner. So vvhile he thought on these things, and vvvas purposed to trie also in Norfolk the Forvvardnes of the people, it fell out that R. H. one vvhom he partlie vvvas acquainted vvith before, came to Cambridge. What vvvas his purpose in coming, and howe he thought to haue entred the ministerie, & did vse some meanes to that end, it is needles to rehearse. onelie this I shew that he seemed to be verie carefull in that matter, & though he leant to much vpon men for that matter, as vpon M. Greneham, M. Robardes & others, and vvvas carefull amisse for the b. shps authorising, yet his mind and purpose might be iudged to be good, & no other vvise but vuell did R. B. iudge of him. When he had talked vvith R. B. and shewd him the matter vvhereabout he vvent, he receaued this ansvvere at his handes, that it vvvas vnlawfull to vse ether maister Greenhams help, or anie mans else for the bishps authorising. Soe he shewd him howe before he had delt concerning the bishop, & vvvas now so far fro seeking license, ordainig or authorising at his handes, that though he neuer had the, yet for that he knewe of them, he abhorred such trash & pollutions, as the markes and poison of Antichrist. Notvvithstanding he said that if his conscience led him, to deale as before he had delt, he vvould do for him vvhat he might. For he had before requested his help. But R. H. ether chainging his mind, or disappointed of his purpose, returned to Norvvich, vvwhether also a short time after R. B. tooke his iournie. He came to R. Hs. house, vvho then vvvas Maister in the Hospitall at Norvvich. He there finding roume enough, and R. H. vvilling enough that he should abide vvith him, agreed for his board, & kept in his house. They often had talke together, of the lamentable abuses, disorders, & sinnes, vvich no vve raigona euerie vvhere. At the first they agreed Vuell together, but yet so as that in some things R. H. doubted: not vvithstanding he came on more and more and at last vvholie yeelded to the truth, vvhen he sawe it began to preuaile and prosper.

THE TALLE AND COVNSEL WHICH
R. B. and R. H. had tog. ther, about matters of the church
& King dom of God.

Their commoning about such matters vvvas much and often, as of the state of the church

church vvherein it vvas then: & What vvas both their duties to do in such matters. Their talck did fall out much after this manner. For Vvhen thei vvere vvalcking alone R. B. said I vvas glad M. H. that God did keep you at Cambrige, at your last being there, and disposed your vvaie not to haue anie meddling With those bishops, but to geue them ouer. Whereto R. H. answered, that he asked it off God, and God hard his prater, that if it vvas not meet for him so to enter the ministerie, he vould let and disappoint him off his purpose. Then after this at sundrie times, there grevve other talck: as of the Lordship, offices and discipline off Antichrist in stead of the Lordship and gouernment of Christ. Then fell out these questions betvvene them, Whether those preachers that submit them selues vnto such popish povver, or anie Vvay so iustifie or tolerate it, as lawefull in some part, or partlie to be liked & vsed, can the selues be liked off, or do their duetie as lawefull pastors & preachers. Hereat R. H. did thicke, because off M. Robardes, M. More, M. Deering, & others, vvhome he the did greatlie like off. But more he doubted & as it vvere drevve back, vvhe he should geue ouer such preachers, or else forsake & shrinke from our ovvne good purpose. For he vould haue the consent of such preachers in the matters that vvere determined, & also vould haue them to ioine, though it vvas made plaine vnto him, that thei nether Vvoulde, nether could ioine, takeing that course Vvhich thei did. And as for chaūging of their course there Vvas no hope or likelihood, that thei Would do it. For their liuing, their glorie, & credit With the people, stood on it: & thei had sought out manie fetches, & got an euē vvaie on both sides. Thei haue their tolerations, mitigations, & other trim distinctions, as of things partlie lawefull & partlie vnlawefull, necessarie & lesse needfull, matters of faith & matters besides faith, ordinarie & extraordinarie, vvith a number such like. Thus thei both please the people, & the bishops also: & so are praised & maintained bie the people, & also suffered off the bishops, because forsooth thei are somevvhat conformable. Then from this talck thei fell into other, namelie of the parishes, guided ether bie such preachers, or by the bishops & their officers. Off this it did followe, that if the guides & their guiding Vvas vnlawefull then also the parishes so guided Vvere vnlawefull, & so could not be the churches of God. For thei that shut vp the kingdom of heauen before men, Mat. 23. 13. can not belong to the Lord, no more can thei, to vvhome it is manifestlie shut vp because thei followe and praise such guides. This being thus it vvas debated, What profite thei had bie the preachers, and vvhart good thei had reaped bie the parishes: as vvwhether faith might be vvrought bie their preaching, & men called to goodnes, & vvhart vse there vvas off the blind reading off service & the chapters bie the ministers. Then thei both tould hovv faith Vvas first Vvrough & bred in the. But herein thei agreed not, because R. H. said that faith might be bred & first vvrought in some, onelie bie reading the scriptures: & R. B. said, no. For though it might be nourished & increased bie such reading. yet the first Vvorking thereof, is by hearing the vvord preached: as Paul saith, Rom. 10. 14, hovv shall Vve beleue on him on Vvhom VVe haue not hard, & hovv shall VVe heare Vvithout a preacher. And least reading shoulde be taken for preaching, it is said, hovv shall thei preach except thei be sent. So also least hearing the Vvord, shoulde be taken for hearing it read, Paul saith after vvard, that faith cometh by hearing & hearing by the vvord of God: meaning by the Word of God the Vvord, off message in his mouth vvhome God sendeth. So then faith is not Vvrought by reading, ne-

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ther by

that his preachers, nor his preaching; but by the preaching. For those which are sent by the
 Lord, if his grace in our hearts do vwork the revuall, for else all preaching & our healing
 also is fruitles, as it is written againe, Ioh. 8. 41, that they shall be all taught of God. Where-
 by Christ concludeth thus, that euery one which hath heard the trueth, & hath also learned
 of his father, he shall come vnto him, but other wise none can come. But R. H. Laid, that he
 for his part did not, his first calling & effect, shall stirring to goodnes vvas on a certaine time
 vwhen heredit the Bible. It vvas answered him, that vve maie be decaued in iudging our
 selues in such things. For vve maie haue the spirit of God & good motions, before vve haue
 faith, & so maie vve mistake faith, thinking that such motions & good working of the
 spirit is faith. For Christ teacheth, as it appeareth in Ioh. 3. 8, that the working of the spirit
 & faith is hard to be discerned. For as vve knowe not faith by the reason of the vviuing, how
 from vvhence, & vvhether it bloweth, no more can vve easilie knowe, howe a man is born
 off the spirit of God: that is howe he is first reneued & called to goodnes by faith, and the
 spirit of God. For this is the difference of faith & the spirit, because the spirit is an inward
 Working of the holie ghost in our hearts, Which stirreth & prepareth vs vnto all goodnes,
& vvhich faith cometh, it strengthneth vs much more in goodnes. But faith is a conscience
 of our redemption & happines in Christ, vvhetherie vve Wholie yeild vp our selues vnto him,
 in all newnes of life. So then faith can not be except vve be so reneued, that no open grosse
 Vvickednes be in vs: as Iames teacheth vs, that faith Vvithout Vvorkes is dead. Iam. 2. 17, 18
 & that vve are but vaine men if vve saie vve haue faith Vvhen vve haue no Vvorkes. And
 faith may be vvholie Wanting for a time, till the Lord do call vs, & dravve vs vnto him: but
the spirit is geuen to the elect euen Vvhile they are infants. And this spirit, though for a
 time it maie be hidden & couered, yer can it not cleane be put out & quenched. Therefore by
 it vve are said to be sealed off God, & it is called in the scripture, the earnest off the spirit, the
 earnest off our inheritance. 1. Cor. 1. 21. Ephe. 1. 13, 14. Whereby is ment that that spirit
 shall neuer Vvholie cease to Vvork litle or much toward our saluation. Noe more can it be
 that faith being once thorowlie Vvrought, should Vvholie faile, as Christ saith, he that cometh
 to me shall not hunger, & he that belieueth in me shall neuer thirst. Ioh. 6. 35. For
 though they sinne neuer so greuoulie, yet if they be elect, they haue alwaies some conscience
 of their Vvelfare in Christ, or forevvauning of some grace vvhich is towardes them. That
 had further this talk, howe men are called nowe a daies: howe some are troubled in con-
 science: What hardning of the heart there is: & Vvhat tokens & assurance there is of our
 saluation. All vvhich matters ech partie did applie to him selfe. There fore for our calling &
 howe faith is vvrought nowe a daies, it vvas said before to be by the preaching of the
 vword, but by vvhich & whose preaching, that remanethro in euery: for that also vvas skan-
 ned betwene them. R. B. vvas of this iudgment, that euery Christian hauing faith & know-
 ledg, & speaking the vword of God vnto others, might vviue others. This R. H. confirmed
 saying, that he found it true, because by his meane certaine sisters off his, vvhich he taught
 & exhorted them, were called & vvoone. But howe far they & others were vviome, it is
 aftervvard declared. Nowe if anie maie be thus vvoone, howe is faith said to be Vvrought
 by preaching of the vword. But said that preaching is not onely the publick teaching in the
 pulpit, but it is rather that duetie of speaking & teaching the trueth, as it ought to be taught
 & that

What in vvhhat place so euer. For so it is Vvritten in Deut. 6. 7. vvhether parentes are commaunded to teach the vword, yea to heare it into their children & to vtter them on therein, both sitting in the house, & as they vvaile by the way, and vvhether they ly downe, and vvhether in their rise vp. Therefore preaching is nottied to the pulpit, nor to degrees to persons, to the upper, or surplisse, or corner d capp, to the priestlied cloake, or to the skarlet goun, the attire of b. sh ops, the beadle & tiptlatte and other disguisings. Therefore did Aquila and Priscilla preach euen to a preacher, vvhether they tooke Apollos vnto them and expowded vnto him the doctrine of the gospell more plainlie. Act. 18. 26. Yet is there a difference of preaching, because some are called and receaued to that office and charge, in publique manner, but others are bound onelie as all other christians, to edifie and instruct one another: and this also is preaching, but not with publique charge. And by this teaching is faith also vvrouted as we knowe by example of that woman of Samaria, Ioh. 4. 41. For vvhose vvordes manie beleued, but manie moe beleued with the text, vvhether they heard the Vvordes of Christ him selfe. For they confessed plainly that he vvas the Christ the sauour of the vvorld. And if the vvordes of all christians ought to be such, as may minister grace to the hearers, saith Paul Ephel. 4. then if some heare vvhich yet haue not faith, they may also haue that grace of faith vvrouted in them by their hearing. Thus vvas it agreed on that Faith cometh by hearing and hearing by the vword preached, and the vword is preached by those vvhich are sent, & this sending is both of those vvhich haue publique message and authoritie ouer others, and also of euerie christian, vvhich is called and commaunded by all occasions to edifie others. For vvhether two or three are gathered in my name saith Christ, there am I in the midst of them: and if two or three shall agree in earth vpon any thing, vvhether so euer they shall desire of the Father, it shall be giuen them. Mat. 18. 19. Who therefore can doubt, but that one or two may minnistr others to the Lord, and praying also for the faith of those, vvhom they teach, such faith may be giuen them of the Lord?

WHAT GOOD THE PVBLICK PREACHING DOTHTH

nowe a daies in England.

But this matter vvas not vvhollie agreed on vvhether good vvas doone by the preachers, and vvhether fruite folloved their doctrine. For R. H. made great accountes of some preachers, and said that much good vvas done by them. Whereto it vvas answered, that some preachers vvhile they were forward, and did strive for reformation, soe long they did good: but vvhether they relented, and fell to mitigations and tolerating, they did not so much good before, but then they did twice soe much hurte. Euen as the Scribes and Pharisees vvhich compassed sea and land, to make one of their profession, and vvhether he was made, they made him twice soe much the child of hell, then they themselves. Mat. 23.

So these vvhhen they were gone a litle forward, & had brought others after them, they then turned aside, & made their followvers more careles of goodnes then euer they were, yea & not onelie careles, but also dispighfull & most bitter persecuters, if anie went beyond them, or were more toward then they. Therefore well maie that vvo in Mat. 23. 13. be pronounced against such euill preachers, because they shew vp the king-dome of heauen before men, for they them selues go not in, neither suffer they those that would enter, to come in. Woe to them hypocrites, vvhich saie they desire reformation & yet they them selues are most vnto them reformed. They saie they mourne & praie for amendment, & behould they are fed of the rich & vpheld by great men, they liue in pleasure & haue courtlie honour, & no man is the better but all are worse & worse. Yea others also do rightlie learne their hypocrisie: for as they will streine & make much do at some thinges, as at the capp & the surplisse & crossing in baptisme & c. and so will shewe their zeale & deuotion in smaller thinges, & let greater ouerpasse: so also their followvers will seeme godlie, yea touched in hart & humbled, yet are they openlie defiled vvith greuous offences & vickednes. So haue they a shewe of godliness, as Paul saith, but haue denied the pover thereof. 1. Tim. 3. 5.

HOWE AND VVHEREFORE THE COMPANIE

left the preachers & their followvers: and of the ignorance
& sinne in the preachers & people.

But because R. H. named such & such often times, vvhich he said, feared God, & were sorowfull for their sinnes, it vvas made plaine vnto him both by vword and vvriting, that he had small cause to saie so. First for the preachers, though R. B. did iudge the best of some, as of M. Robardes, M. Moore & some others, vvhose dealing at the first he did not throughlie knowe, yet aftervvard he found them to be like their fellowves, & so then he said plainlie that vickednes went forth into all the land. Iere. 23. Their ignorance and vvretched dealing vvas often declared: as howe they being teachers of others are themselves vntaught, euen in some groundes of religion, & in the chiefe partes of their callings. This will aftervvard appeare, as likewise their foolish distinctions & shiftinges, vvhich they haue partlie inuented them selues, & partlie taken fro others, that as it were an other Antichrist is begotten, borne & made strong off them, & a newe persecution practised. They vvillfully tolerate the things vvhich are against Christ, yea & vvith persecution & outrage vpholde them, & howe then are they not against Christ, that is howe are they not antichrists? And these things against Christ, are not onelie lamentable vvantes among them, but alsoe most greuous vickednes & horrible abominations. Therefore both to R. H. & to the companie that aftervvard ioined, were such things spoken as follovv, & also set dovvne in vvriting: namelye that vve are to forsake & denie all vngodlines & vicked fellowveship, & we refuse all vngodlie communion vvith vicked persons. For this is it that is most & first of all needfull: because God will receaue none to communion & couenant vvith him, vvhich as yet are at one vvith the vicked, or do openlie them selues transgresse his commandments.

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mentes. Nowue it vvas shewed the, that the foundation of that state, is the popes canon lawe: the head stones in the building, is the powver & authoritie of canonic officers, & that therefore thei could not ioine vvith them, as in one spirituall building. For so is it vvritten Ezr. 4. 2. 3. likewise other scripture vvere alleged to this end, as Ezr. 6. 21. Act. 2. 40. Ephe. 1. 3. Rom. 16. 17. 1oh 10. 5. 2. Theff. 3. 14. 2. Cor. 6. 17. But because the enimies sought it out deeple, howe to iustifie all such antichristia offices he taught them herein also to take heed of their leauen. For thei bring for their vvariant the Queenes common iement. Shee appointed them saie thei, & thei are not nowee antichristian but ciuill orders, & if you Vvill not haue them to be calliges in the church, yet let them be offices in the common Vvelth. For answere hereof it Vvas said, that in deed in the parlaments, the bishopes had set doune their traditions & orders, & the Queene Vvith the Counsell did agree & graunt vnto them. But such traditions, except thei vvere Warranted bie the Word off God, are but the precepts & doctrine off men. And the scripture saith plainlie, Hof. 5. 11. that Israel is oppressed & broken in iudgment, because he Willingli vvalcked after the commaundement: that is, because mens commaundements Vvere so much made off, & the Will off the Lord not regarded. Therefore saith the Lord in Esa. 29. 13. because this people come neare vnto me vvith their mounthes, & honour me vvith their lippes, but haue remoued their hart from me, and their feare toward me is taught by the precept off men, therefore the vvifedom off the vvise men shall perish, & the vnderstanding off the prudent shall be hid. Therefore though thei be nobles or bishopes, or vvhoso so euer, yet if thei reiect the lawe off the Lord, for their owne traditions, vvhath vvifedom is in them? Nowe vvhareas thei mingle ciuill & church offices, it vvas answered bi the vvord off God that such mingling vvas flat antichristianitie. For Christ him self refused to be a ciuill iudge & diuider of landes. Luc. 12. 14. & forbad his apostles to medle in such manner. Luc. 22. 25. Againe it is vvritten, no man that goeth on vvarfare, intangeth him selfe vvith the affaires of this life. 1. Tim. 2. 2. For if once ecclesiasticall persons, as thei call them, get ciuill offices, thei become that second beast vvich is antichrist Reuel. 13. 15. For thei get the image off the first beast, vvich is the powver & authoritie off vvicked magistrates, that confirme their authoritie: so thei geue a spirit to the image, that it should speake, that is their church lawes & orders, hauing got ciuill powver, both to deceaue men bi shew of religion, & to force them vvith threates and penalties, the kingdom off antichrist doeth mightilie vvorck & lift vp it selfe. But because thei againe did strue that thei vvere protestantes, & did but as the martyrs had done before them. Thei had sought the Lord sence the time of the martyrs: it vvas answered that so saied the aduersaries of Iudah & beniamin, & added further that thei had sacrificed a long time vnto the true god, Ezr. 4. 2. as these also sai, thei haue the vvord & the sacramentes. So saied the scribes & pharises, vvich builded the tombes of the prophets; & garnished the sepulcheres of the righteous, Mat. 23. 29. as these also haue vvritten & make much of the booke of martyrs, & saie, if thei had bene in the daies of their fathers, thei vvould not haue bene partners vvith the in the blood of the martyrs. But nowe sence the Lord hath called vnto the, & thei refuse to be reformed in so manie & greuous pollutions, & also pursue, imprison & persecute those vvich call for redresse, then all the blood of the righteous shed vpon the earth vntill this daie shall come vpon them. Againe vvhareas thei vnderprop vvickednes by regard of times, or examples,

of authorities: first for their times, it was thus answered, as it is in Hagg 1. 2. This people
saie, the time is not yet come to build the Lodes house: but is it time for you saith the Lord
to dwell in your sealed houses, & this house is vaine & againe in Esa. 52. 6. I haue set watch-
men vpon thei walls O Ierusalem, which all the day & the night continually shall not cease:
ye that are minifull of the Lord keep not silence, & geue him no rest, till he repaire, and
vntill he set vp Ierusalem the praise of the world. Also for their examples & authorities of
men, it was answered as in Exod. 13. 2. thou shalt not follooue a multitude to doe euill. But
further they alleged the scripture for thei selues: as where it is written of Paul 1. Cor. 3. If a
man build thine or stubble, & this his worck burne, he shall lose, but he shall be safe him
selfe: like wise they sai, that thei may build though imperfectlie, & yet help forwarde the
house of God. And againe they say that Paul reioiced if Christ was preached, though it were
of enie & strife. Phil. 1. Thus by thei shewes & excuses, thei hide as in a nest thei r-
uouardnes & will not. Thei can wauille such packings, & let them see when thei list, &
giue thei can couer them by such deep deuities. For when Paul speaketh of building haie
& stubble, he rebuketh thei vaine rhetoric & eloquence, & this he saith shall burne with
the fier, but thei shall be safe, if thei cease to be vaine, & build rightly vpon the foundation,
wherefore for answere of the enemies, it was saied, that if Christ the foundation were
wanting, howe should either the builder him selfe be safe, or his worck stand & abide. For
Christ is the foundation being duely preached & duely receaued, & so held. 1. Cor. 3. 11. But
none can hold him which openli sheweth thei selues to be the children of beliall. And such
are thei which call for manie grosse corruptions, to be that haie & stubble laied vpon the foun-
dacion. For thus do thei iustifie thei popish kind of parish: which though thei puerthore
the true planted churches yet forsooth thei are built vpon Christ the foundation. Behould
thei vvorthe building: it is made of strawes, the beames be stubble, & the walls be haie &
withered grasse: nairather those thei wise & popish decrees & traditions, are thei synner,
& yeins of that monster Antichrist: thei conclusions & lawes made in popish conuocations
like wise thei yearli inuincions made to persecute thei forward, be the blood & marrow
or rather the strength & poison of that monster. Their stinged seruice is a popish beadow
full of vaine repetitions as if heauen paternosters did please the Lord better then syx: & as
if the chattering of a pie or a parate were much more the better, because it is much more
the enough. Thei tolling to & fro of psalmes & sentences, is like tennis plaie whereto God
is called a lude. vvhich can do best & be most gillant in his vvorshipps be organs, solf sing,
pricklong chaunting, bassing & mumling verie roundlie, on diuers handes. Thus thei haue a
sheve of religion, but in deed thei turne it to gaming, & plaie mockholidaie with thei vvor-
ship of God. For the minister & people are buddled like horses & euerie thing appointed vo-
to them like puppies: as to heare, read, answere, koele, sit, stand, begin, breake of, & that
by number, measure, & course, & soelic after the order of antichrist. Then vvhole seruice is
broken, disordere, patched, taken out of the masse book, & a dum & idle ministerie man-
nered there be yea a vaine vvorship without knowlege and feeling.
And what difference is there betwene prauing on beades, and the mumbling vp of so manie
Lodes praies, so manie babillages by the priest, & so manie answeres by the clerk & pro-
phet. For no part of the seruice must be left out by the bishopps functions.

against

Against such prayers, vvas the companie also strengthened by the vword of God. first because thei are redd, and not applied to the vword preached: which is against the custome: If the church vnder the oall liavver: and also sence the coming of Christ. For When the sacrifices With prayer and incense vvere offered: the Word also vvas preached. Therefore it is Written in Ecclesiastes, 4. 7. Take heed to thy foot: Which thou entrest into the house off God; and be more neire to heare, than to geue the sacrifice off ffoores: for thou knowest not that thei do euill. So then to bable ouer prayers, vVhen the people knowe not neither are taught their finnes, is an abomination. Prouerb. 15. 8. & 21. 27. And to seuer the offices off the pastor, vVhich God hath ioined, it is iniquitie. For to preach, to prairie, and minister the sacramentes, are so put together in the scriptures, that if the pastor did prai or minister the sacramentes, he vvas also to preach, as it is Written Deut. 33. 10. Likewise in Malac. 1. 6. 7. Also the Apostles did not publiquesly prai and minister the sacramentes, except the vword vvere preached vVithall. Act. 2. 42. Act. 10. 36. Act. 6. 4. Also because such prayers are off custome and course, thei can not be vVith true feeling and touch off hart. Therefore in vaine thei vvorship me, saith the Lord, because thei come neare vnto me vVith their monyes, then honour me vVith their lippes, but haue remoued their hart from me. Esa. 29. 13. Nowe then if it be the office off the pastor and preacher, and part off his calling, to pray, then must he be able off him selfe to do it: What then should a seruice, or reading off prayers be tinted vnto him? For if his lippes keep not knowledg. Malac. 2. 7. if he can not minister the vword vVith prayer: Act. 6. 4. he is not meet to be a pastor or vVatchman ouer the people. But vvhether the prayers are set deuyne by number and course, it is altogether a popish superstition, or rather an heathenish follie. For to vVhat purpose are such fond repetitions, and vaine babbling: forbidden by Christ? Mat. 6. 7. And if all thinges ought to be done in due order 1. Cor. 14. 40. Col. 3. 1. then vvhether is that order in so chiefe a thing as is the vvorship off God? Suerlie such a seruice and vvorship off God is to build vpon the foundation, as he that buildeth a dunghill vpon the sandes, and vVhen the tempest off vengeance shall come, it shall take him awayne, vVith the dongie he hath gathered. But thei object that a leuiturie maie be appointed and red, and that most off their seruice is good, and the rest, if anie be euill maie be left off them that heare, though the minister must nedes read it all. To this it vvas answered, that it is a shame for them to come into such bondage, as ether to suffer the incense of Nadab and Abihu (for such is their seruice and abstracter from the mass booke) Leuit. 10. 1. or else to be seruantes to men to hinder their libertie: vvhich is forbidden 1. Cor. 7. 13. 2. Cor. 11. 20. For by the capp and the surplisse & the bishops discharginges, vVith other their traditions, the vVord is in bondage, & likewise their vvorshipping off God by such tinted seruice, so that thei can neither prairie, nor preach as thei should, but as it pleaseth the bishops.

Nether let them account off the feeling, vvhich some saie thei haue vVhen thei heare the seruice red. For euen in vvorshipping Idols, there is a strong feeling, or rather a strong delusion: and though there might be good motions in an euill thing, yet that did not vvarrant the euill, no more then Pauls zeale did iustifie his persecuting off the faintles: nor the teares vvhich come from a troubled hart do iustifie the sinne for the vvhich it is troubled. And vVhat is it to vveep before an Idol, or to shide teares in a false & vaine vvorshipping?

And vvhath should thei boast of some good praier & some good vvordes vvhlch are in their
 commo seruice? For vvitches & coniuers vvill Vse good vvordes & good praier, vvhe thei
 coniuere & charme the deuill. And vvhi halt thei betvvene good & euill? For iff thei do ma-
 ny things vvell & yet in one thing be open & greuons transgressors, all is made naught.
 And howe should anie thing be partli good as thei sai, & partli euil? For the euil that is doth
 make it vvholi euil, as it is vvritten, Iam. 2. 10. 1. Sam. 15. 23. So then such traditions and
 orders, are so far from building vpon Christ the Foundation, as the Lordes house & temple
 can not be the synagogue of Iatan, nor his builders the open & knovvè balmits & maisters
 of iniquitie. For Balsam blessed Israel but counseled to make an agrement & partakeing to-
 gether of Israel & amalek: So these do blesse the cause, & prai for discipline, but thei tolerat
 & dispense vvith abominations, to make Christ & belial agree. Yea sai thei, Paul teacheth
 vs to preach Christ bi all maner of vvaies, Phil. 1. & also reioiseth therei. So thei vvill preach
 Christ after the manner of Balsam: & as bi their praier thei hould fil the mediation & in-
 tercession of antichrist, so bi their tolerating & dispensing vvith vvickednes, thei hould fil
 his priethood, & bi their counsel, decrees & traditiõs, thei hould fil his prophecie. Where-
 fore, to ansvvere them, it vvassaid, that Paul reioised, not that Balamits should be preachers
 in the church, but that abundance of all sortes of preachers should be, so thei vvere laue-
 full. And though thei Vvere hypocrites, & had their enuie & strife, yet that forthvvith did
 not make them ylavuefull preachers. For if thei brast not forth into open contention, to
 make a diuision, nor did vvillfulli tolerate open abuses, nor frovardli iustifie falsie doctrine
 & heresies, Paul Vvould not reiect them. But if it Vvere othervvise, Paul is so far from re-
 ioising in them, that he Vviseth thei vvere euen cut off vvhlch disquiet the church, Galat. 3.
 & againe he saith, that he shall beare his condemnation, vvho so ever he be that troubleth
 them. And to the Romans 16. 17. he saith, novve I beseech you brethren, marck the diligently
 vvhlch cause diuisions & offenses, contrarie to the doctrine vvhlch ye have learned, & avoid
 them. And if Paul reioised in all manner of preaching, vvbi do not thei reioise in the Pope
 & in the Frears & monckes. For thei vvould preach Christ, & vvithall the lavves & traditiõs
 of antichrist: as these also vvill seeme to preach Christ, & yet preach a toleration of the kig-
 dom of antichrist: as of the povver of lordli shops, of their sending forth of Warrants,
 of sitting in ciuil iudgment, off imprisoning & persecuting in shamful manner: like vvise of
 their spiritual courtes & officers, vvhlch ouerrule, threaten, excommunicate, and poule the
 people vvith force & penalties. In deed Vvould Paul reioise in such preachers, vvhlch al-
 love & teach others to allowe, or vvillfulli tolerate that their profane baptisme vvith god-
 fathers & godmothers, Vvith crossing & confirming off children, & other foolish tounges,
 off these it vvassaid, that the being superstitious ceremonies, are not onelie the precepts of
 men, & so make vaine the vvorshipp of God. Mat. 15. but also are popish superstitions & a
 miserable yoke laid vpon vs by antichrist. For by them, & other such like, is the vvord of
 God made of none authoritie Mark. 7. 13. because his messiege bi his seruantes is Rappe-
 except thei yeeld & subscribe to such trash. Yet the vvord commaundeth, that vve should not
 be seruants to men, 1. Cor. 7. 23. that is thei must lose no vvhit of their libertie vvhlch thei
 haue in Christ. And this libertie thei haue, not to do anie thing after mens traditions, but
 onelie to do vvhat the Lord commaundeth. Therefore to teach & tolerate the churching of

vveomen vvas shewved to be vnlawfull: because thei are churched, which ether can be
 none of the church & people of God, or else vvhich neuer vvere put out of the church: and
 vwhy then shuld thei be so solemlie againe receiued to the church? For the leuvissh vveo-
 men vvere solemlie purified, because of their outvard vncleanes: but that being then but a
 ceremonie, can not be now held vwithout great superstition. And vwhy shuld there be an
 open thanckesgeiuing for that vvhich is no blessing, but a curse? For at their trauaile, &
 while thei are in childbed, it is knowen vvell enough vvhath vantage is among them. So fro
 their cursed life at home thei come to the church to haue the priestes blessing, & the vveo-
 man is safely deliuered to liue the more vickedly. As for the baptisme of the child, if it be
 right v done, & ether of the parentes be godlie, that is a blessing, & in the publik sacrament
 there shuld be a publik thanckesgeiuing. But the churching of vveomen can be no sacrament:
 neither is their bodelie deliuerance a publique blessing: nay rather it is a curse if thei be vn-
 thankfull & vicked. Therefore for their priuat blessing let them priuatlie geue thackes.
 But if thei be vnthankfull, vwhy shuld the church meet together to be thanckfull for the
 or vwhy shuld thei be honored in that manner & strengthened in their sinne, while thei are
 so vaine comforted for their bodelie deliuerance? For howe profanelie is that 91 psal. ap-
 plied to comfort them, as if that priuate & vvorlddie blessing vvere all in all, or as if for that
 vvorlddie blessing there shuld be open meetings, & none for the spiritual & greater blessings.
 A for a man to teach his house hold, to rebuke sinne in his freind, to acknowledge his fault
 to his neighbour vwith a amendment thereof, & these are spirituall blessings, & if for these
 particularie there can not be publique meetings, because that vvere a troublesome disorder,
 vwhy then shuld there be a disorderd meeting for the churching of vveomen? But as in
 this point, so in manye such like popish delusions, the pomp, superstition, & vantage of an-
 tichrist vvas shewved: as in their fastinges, feastinges, saintes euens, holie daies; funeralls,
 manner of marriing, popish attire, vwith other such like. Further it vvas declared howe vn-
 godlie the bishops do auauntise, & the preachers do suffer, & tolerate those vvretched blind
 ministers to minister the sacraments, & saie seruises, & also dispence vwith the people to heare
 them, & to receaue the sacraments of the. Also howe vickedlie thei allowe those vwoefull
 conuocations of bishops in stead of church synodes, & put their vniuersitie degrees, dispu-
 tations, & common places in stead of church prophecie, & despite & gainsaie the true exer-
 cise thereof. Likewise sundrie other vantages in the church & vwoefull defaultes of the prea-
 chers vvere shewved, the disproue vvhich is now to long to rehearse: as in howe vile and
 abominable maner thei are made preachers & ministers. Thei geue their neckes to the yoke
 of disorderd & popish attire, the markes of antichrist, as the horned capp, the maidenlie
 surpise, the graue & flourishing tippet, the hoodes, gounes, chimers, rockets, coapes & c. and
 that according to vaine degrees: as for the lordlie bishops, their attire, & for the doctors,
 bachelars of diuinitie, ministers & priests, their attire: all vvhich is more vaine & ridiculous
 then the pharisaical phylacteries & Fringes. For the fringes vvere commaunded by the law
 but yet of them superstitiously abused. But these their garments, & also their offices, are flat
 aginst the lawe, & yet of them most proudlie abused. As chiefly vwhen the Beadle & the
 tipstaffe do go before them to bring them into the pulpitt. Howe shamefullie doe thei tarie
 for the magistrates as if thei hundred & letted them to do their full duetie. Howe like hie-

lings do thei leave the flock, vvhhen the bishops or the magelstrats do vniustlic discharge thei
 & hang their authoritie & calling on their sleue, but wil not hould it of the Lord their God?
 Howve parcial are thei, could, & seruile in suffering greuous corruptiōs to the ouerthrowe
 off religion & gouernement? What runnings make thei from to vvaie to to vvaie, to preach for
 their prais, & leaue their flock destitute a long time for their pleasure, & to seek more gaine
 & honour? Howve do thei seuer preaching from gouerning, do Arine from discipline, as if
 thei could be seuered & vvere partes diuided? Howve many non residents are there & gredie
 dauourers off benefices, stipendes & other popish liuings, Which are vitterly vnlawefull, be-
 cause thei are bie tythings, vvhich are nowve no more to be geuen to the ministerie, or bi-
 lawves & customes vvhich hinder the due placing & displacing off ministers, & the right &
 libertie off the church therein. These & a thousand mo abominations haue thei amongst the
 & confesse them selues, that thei can not redresse them. So thei hould one communitie vvvith
 hoggs & dogges, euen open vngodlie persons, & haue no remedie. Behould, do these men
 preach Christ, vvhich thus do peruert the ghospel of Christ? For this is the sum of the ghos-
 pel, & of Pauls preaching, as he him selfe vvvittnesseth, Act. 10. Repentance to vvarde God,
 & saith to vvarde our Lord Iesus Christ. This repētaunce & faith is denied & so also Christ
 & his ghospel is cast under foote, vvhether such greuous corruptiōs doe raigne & nether his
 gouernement & prophēcie can ouersee & trie out such filthines, nor make separation of-
 cleane and vncleane, nor yet by his preisthood anie such uncleannes can be clenfed a vvaie
 Therefor vve say that these men can not preach Christ truelie, but onelie in the vve, nether
 can build vpon Christ the foundation, for it is not for you saied the lords people, but for vs
 to build the house vnto our god. For vve our selues together vvvill build it vnto the lord god
 of Israel. Therefor not all builders or preachers are to be receaued or reioyced in, but such
 as in deed do hould the foundation & preach Christ aright. For the enuie & strife vvhereof
 Paul speaketh, vvas seacret, or vvhhen it appeared, yet it could not and vvas not manifestly
 proued, & therefore such preachinge vvas not against the Foundation, But if anie doe vvvill
 fullie & presumptuously stand in anie opē synne, & de same can not hould the Foundation,
 for vvhether the sinne be small or great, Mat. 18. if it become open & be duclie brought be-
 fore the church, & the offēder vvvill not heare the church, let him be vnto the, saith Christ,
 as an heathen man & a publican. & againe it is vvvritten, that that man vvhich shall doe pre-
 sumptuously, against the voice of the high preist vvhich figured the voice of Christ Iesus
 at this daye in his chuch, that man shall die. dut. 17. And Saul kinge of Israel, though he saied
 he had sinned, yet because he excused it & repented not, Samuel vvvould not retorne to him,
 tyll againe he had saied I haue sinned vvvithout excuse. 1. Sam. 15. So thei plainelie it appeareth,
 that Samuel Iudged Saul not to hould the Foundation, vvhile he openly excused his sinnes
 for else he vvvould not haue forsaken his fellowshipp & left him to the shame of the people
 But Semuels vvords before doe plainly declare that all open sinne vnrepented & stoud in, is
 the ouerthrowe of the Foundation, for Rebellion is as the sinne of vvvith craft, & transgres-
 sion is vvvickednes & Idolatrie. verse. 13. if then vvvitches & Idolaters hould not the Foundatiō
 suerli noe more doe thei, vvhich by anie sinne rebell & transgresse against god & vvvittinglie
 excuse it, as did Saule or vvvillfullie & presumptuously Iustifie it. Nowv let it be Iudged, how
 ether thei build vpon the Foundation, or hould the foundation, or preach Christ as thei sai
 thei doe

people
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thei doe. For this is to lay the foundation Acts. 8. 12. to preach the things that conerene the-
 kingdome of God, & the nãe of Iesus Christ. & this is to ouerthrowe the foundation, vvhich
 vvas layed thei or vvvith persecution & outrage, thei vphould the abominations of a cõtrarie
 kingdome. This is to lay the foundation, Mat. 18. to preach & Baptise in the name of the Fa-
 ther teachinge to obserue & doe, vvhich soeuer saith Christ, I haue commaunded you. &
 this is to ouerthrowe the foundation to teach a toleration & praefising of things, vvhich
 are cõtrarie to the vvhole gouernment & kingdome of Christ. Now to hould the foundation,
 is to beleue, & also receaue that doctrine of Christ in profession & practise of life. For as
 soone as thei beleued thei were baptised saith the text. thei continued in the apostles doc-
 trine, fellowvship & cõmunio of prayers & sacraments Acts. 1. yea thei shewed their vvorke
 & their loue, & the singleness of their harts verse. 46. Acts. 19. & were seprat frõ that frovv-
 ard generation. & it is vvvritten that if anie man shall breake of the least commaundemẽts,
 & teach men soe, that is shall doe it openlie & geue euil example, & hould & Iustifie it in
 doctrine & vvords, he shall be called the least in the kingdom of God, Mat. 23. that is he shall
 be excludede & shõt out off his kingdom. And if anie man shall ad or diminish of the vvord
 of God, either by doctrine or by practise, & that vvitinghly & stubbornlie, he can not hould
 the foundation for God shall add vnto him the plagues that are vvvritten. Reuel. 18. Pro. 30.
 Therefore saie noe more, ye vvicked preachers, that ye hould the foundation, or that ye pre-
 ach for vvhat is it vvvorth to saie vnto Christ, haile King of the Iewes, & bowe the knee be-
 fore him, vvhe you call your Filthie disorders & popish gouernment as dougne on his face
 you haue not yet gathered the people frõ the Popish parishes & vvicked fellowvship. nether
 haue planted the church by layinge the foundation thereof. For here by is the foundation
 bried, vvhen vve make & hould the covenant vvvith the Lord to be vnder his gouernment.
 vvhen vve haue the povver of the Lord, as it is vvvritten. Cor. 1. 5. amongst vs, & the scepter of
 Christ Iesus amongst vs. But these doe hould the vvhep & the svvord of Popish excomunica-
 tion. They are vvithout the Lords covenant, & vvithout his gouernment, Thei haue alltoget-
 her corrupted their vvaies, thei haue broken the yoke & Burde the bands in sunder. For
 euen those vvhich can be none of Christ church, abidnge in such vvickednes, are cheefe in
 their churches. & soe farr are thei from buildinge of gould & tymbere, together vvith hay
 & stubble, that thei put fier to the better tymber & rûble dovvne the better stones to ouer-
 throwe the Lords buildinge. Thus haue thei an auisvver of those places, of the 1. Phil & 1.
 Cor. 3. vvich is this that their vvickednes & abomination is more greuous then that can be
 counted the Infirmities of speaking too eloquentlie, or of enuie vvich is secrett, or of a con-
 uentions mynd.

THE ORDER AGREED ON FOR THE GIVING &

establishing of the companie in all Godlines, & such like This doctrine before being shew-
 ed to the companie, & openlie preached among them
 manie did agree thereto. & though much trouble & persecution did followe, yet some
 did cleaue fast to the truth but some fell awaye. From vvhen trial by pursutes, losses, & im-
 prisonment came, & further increased then Robert, Barker, Nicolas vvordsworthe, Tuttel, Bond
 & soe others, forooke vs also & helld back. & were afrat at the first There vvvas a day ap-
 pointed, & an order taken, for redress off the former abuses, & for cleanning to the Lord in
 greater obedience. soa covenant vvvas made & ther mutual cõsent vvvas geue to hould together

There vvere certaine chief pointes proued vnto them by the scriptures, all vvhich being particularlie referred vnto them vvhich exhortation, they agreed vpon them, & pronounced their agreement to each thing particularlie, saying, to this vve giue our consent. First therefore they giue their consent, to ioine them selues to the Lord, in one covenant & fellowship together, & to keep & seek agreement vnder his lawes & gouernment: and therefore did vnterlie flee & auoide such like disorders & vickednes, as vvas mentioned before. Further they agreed off those vvhich should teach them, and vwatch for the saluation of their soules, vvhom they allowed & did chose as able & meete for that charge. For they had sufficient triall & testimonie thereof by that vvhich they had & lawe by them, & had receaued of others. So they praised for their vvaithfulness & diligence, & promised their obedience.

Likewise an order vvas agreed on for their meetings together, for their exercises therein, as for prayer, thanckes giuing, reading of the scriptures, for exhortation & edifying, ether by all men vvhich had the gift, or by those vvhich had a speciall charge before others. And for the lawefulnes off putting forth questions, to learne the truth, as if anie thing seemed doubtful & hard, to require some to shewe it more plainly, or for anie to shewe it him selfe & to cause the rest to vnderstand it, further for noting out anie speciall matter of edifying at the meeting, or for talcking seuerally thereof, vvhich some particulars, if none did require publique audience, or if no vvaightier & more necessarie matter were handled of others. Again it vvas agreed that anie might protest, appeale, complaine, exhort, dispute, reprove, & c. as he had occasion, but yet in due order, vvhich vvas also declared. Also that all should further the kingdom off God in them selues, & especiallie in their charge & house hold, if they had anie, or in their frendes & companions & vvhosoever vvas vvorthe. Furthermore they particularlie agreed off the manner, howe to vwatch to disorders, & reforme abuses, & for assembling the companie, for teaching priuatlie, & for vvarning & rebukeing both priuatly & openlie, for appointing publick humbling in more rare iudgements, & public thanksgueing in straunger blessings. For gathering & testifying voices in debating matters, & propounding them in the name off the rest that agree, for an order of choosing teachers, guides, & relieuers, vvhich they vwant, for separating cleane from vncleane, for receauing anie into the fellowship, for preseruing the daillie successe of the church, & the vwantes thereof, for seeking to other churches to haue their help, being better reformed, or to bring them to reformation, for taking an order that none contend openlie, nor persecute, nor trouble disorderedly, nor bring false doctrine, nor euil cause after once or twise vvarning or rebuke.

Thus all things vvere handled, set in order, & agreed on to the comfort off all, & soe the matter vvwrought & prospered by the good hand off God. But last of all vvas this thing determined, Whether God did call them to leaue their contrie, & to depart out off England,

Some had decreed it to be gone into Scotland, & by vvvriting, sending, & riding to & froe did labour in the matter, & seemed to be seluouse least they could sell should not take place. But R. B. being then held as prisoner at London, did send downe his answere by vvvriting to the contrie for he understood that it vvas against dauntie, & so wrote vnto them, if they still should agree to go into Scotland, as yet they had not lifted whether they vvere to leaue England. Also he sent vnto them, that they vvere to do that good in England vvhich possible they might do before their departure, & that they ought not to remoue, before they had yet fur-

yet further testified the truth, & the Lord had with strong hand deliuered them frō these. And as he ran deede vould haue it to be a deliuerance by the Lord, then a cowardly fleeing off. their owne deniung. Further he gaue them his reasons, why Scotland could not be meet for them, seing it framed it self in those matters to please England too much. Wee knewe also that we could not there be suffered, eue for because some corrupt should come vpon vs from their parishes, vvhich we ought to auoide, or because we there should haue great trouble vrought vs from England, as if we kept still in England. So vvhē some were better aduised thei changed their mindes for going into Scotland. Notwithstanding againe thei vould be gone into Glessey or Garnsey & had the consent as thei saied of diuers others, that thought it meet thei should learne the state off those contries. R. B. saied he was not againt their going to that purpose But yet he told them there was no such hast to be gone out of England, & that Further delay & deliberation should be had in that matter. But at last, vvhē diuers of them were againe imprisoned, & the rest in great trouble & bondage out of prison, thei all agreed, & were fullie perswaded that the Lord did call the out of England.

OF THE BREACH AND DIVISION

vvhich fell amongst the companie.

But we come to the breach & falling out of these parties. First the lawres were broken, vvhēreby the church of Christ should be kept in good order. There fel out questions, offences & taking of partes, as we knowe it hath alwaies & shall come to passe in the church of God. But for remedie of such things the Lordes ordinance was reiected and greater presumption further increased, as shall appeare. The mindes in a manner of all were estranged from the pastor, or their consciencies vvoided, & thei disquieted by foolish doubts, accusations, slanders & quarrels moued & cast abroade by the chiefest of them. Yet was there nothing in controuersie vvhich was not generalie agreed on by all at the first, & openlie debated vwith mutual cōsent, though diuers aftervvard fell avvaie, & some also secretly were at variance in their hartes. For the end did declare their hypocrisie & vvhāt enuie & grudge laie hid in their brestes. Notwithstanding their disposition was perceaued of some, & some stirring and disquietnes thei began to make was stopped & cut off for the time. But vvhē the pastor fell sick & could not be present at the exercises, nor visit them priuatlie in houles, the stirring did freshly beginn againe. Thei made a doe secretly & talked manie matters among them selues, but neuer told them to the pastor, nor asked counsel for them of the church by admonishēt, doubt, or question in prophēcie, before thei had troubled the vvhole church about them. Hereby the contention grewe so far, that some fell frō questions to euill speeches & slanders, & from slanders to open defiance & railings.

The matters in controuersie were manie, all vvhich, though thei were often times tho-

thorowlie debated, yet therein vvere soe perverted them selues, & did also corrupt & hurt
others the hurring & busines vvas after this maner. There vvere fundie meetings procured
against R.B. By R.H. & his Partkers, for certaine tales & slanders vvere brought, to R.H.
vvhi. h he straight vvay receaued, & did against R.B. The accusations in the first meetings
vvere, that R.B. condemned his Sister Alice as a reprobate. alsoe he saied, she had not repen-
tance of her abominations in England. also that he saied, except she repented of her abomina-
tions that night she should neuer enter into the kingdom of God, to these it vvas answered &
vvitneses taken first that he nether did call nor iudge his sister for a reprobate, & that he
had to hastlie harkned to tales, in that matter, also vvitness came in that he saied not to his
sister, she had not at all repented of these abominations in England, But that nether she nor
vve all vvere sufficiently mortified, for the n For these matters, because R.B. did first priuati
rebuke R.H. as for that he had beleued & receaued such things vvith out all proufe & vvit-
nesse: & also for that he saied he knew more against him, but vvould not speake of them he
tooke the matter verie hainoullie Straight vvay he vvont forth, & sent others to admonish
R.B. for he could not soe suffer the matter to passe. but he cast off that charge vvhi. h he had
taken vpon him, a litle before, & vvould not medle anie further, except there vvere some
remedie procured. Then did he put forth his accusation in vvritinge, vvhi. h vvas red & re-
ceaued of others, but not shewed to the partie vvhom he accused for this vvritinge & hand-
ling of matters soe priuillie he vvas blamed. & therfore vvhen R.B. sent vnto him to see the
vvritinge he refused, & kept it backe. then he procured Charles moemā, Iohn Chāler, Tobie
henlon, & others to meet about the matter. at vvhi. h meeting because diuers things before
vvere disorderedlie handled, R.B. did then instantly call for an order, that thnges might be
rightlie debated. as first that noe accusation might be openlie brought against him vvithout
tvoe or three vvitnesses. for this he saied vvas the vvord of God, 1. Tim. 5. 19. Deut. 19. 15.
But R.H. vvhi. h before had delt vvithout vvitnesses, did this shift of the matter, that he
Needed noe vvitnesses to accuse R.B. Because the mrtters could not be denied, vvherevvith
he charged him, Answer vvas made that thei had beene denied, & vvere not yet proued &
therfore such dealing vvas vterli vngodlie, Then in tvoe other things did Robert. B. call
vppo the for ane order amongst them the first vvas that their might be noo fused brablinge
But that the accuser & answerer hauing both told their tales, then matters might be iudg-
ed by the church, & thei not suffered to make contention, by gainsaing on an other soe oft
as thei list. But herein also did R.H. Charles Mūemā, & their partakers both denie & breake
order. contrarie to the scripture alleged. 1. Cor. 14. ver. 33, & 1. Cor. 11. Soe likewise did thei in
the other point vvhi. h vvas that R.B. vvould haue one matter first & then an other to be de-
bated & iudged, & not one accusation, to passe, before the truth thereof vvere thorowli
found out theie things vvere denied him, & could not be granted, because of the Froward-
nes & cōtention of some then did R.B. cōplaine that he had great iniurie dōe him, & vvould
depart frō the meetings if thei proceed in that manner: vvhi. h vvordes vvhen thei hard, they
vvere furth out of order, soe that eithr tvvise or thirfe he vvas forced to ryf vp & leaue
them then vvas he condemned as an vnlawfvil Pastor, & it vvas saied vnto him that he vvas
not to keep the exercises, also that he vvas to cōfesse his fautes before thei vvould loine
vvith hi, the meeting bringe in R.B. chamber, he cā in againe & told the, that he vvas vn-
vvilling

unwillinge thī should vee their meetings in his chamber after that manner. Soe after vvard
thei held their meetings in another place: vvhē againe thei condemned R.B. but uor as be-
fore for he sent vnto them, that they vould send him in writinge the matters vvhē vwith
thei charged him, & dele in that manner aginst him. But the former flannדרs thei had then
geuen ouer, & had got vp three new matters aginst him, vvhich then sente him away one
vvas that Robert B. vwith his vittneses had falslie accused R.H. of Notable apparēt vicked-
nes, to this it vvas answered, that he nether had taken Vittneses nor made accusation in anie
matter save onlie that in Defence of him selfe he had called for vittneses to cleare hī selfe, as
that vvhē the aduersarie did accuse him vwith out vittneses. kevvise he rebukedd Ro. H. off
open vickednes, & vvhē he made that also a public accusation, he vvas faine opoli to shew
vvhē in he vvas vicked. namelie in that he openlie brake the order & government of the
church in that he had receued false accusations, & report aginst his brother, & him selfe al-
so did falsly. accuse him & trouble the church in that manner: en other accusation vvas, a
bout the payvning off a siluer spoone, vvhē in R.B. vvas cōdēd as an vnlawfull surmiser,
But straight vway they vvere found by their ovne vittneses, to be vicked flannדרs, &
that R.B. had iust cause to sūmon the one as being cause off offence to her mother in that mat-
ter the third accusation vvas, for Rebuking R.H. off murmuringe, & this vvas Iudged a slan-
der, thus vvhē R.B. perceaued how that diuers tymes priuie, & now also openli thei cast
him off, he also openli pronounced it, that he had noe charge off them, if they soe continued
to vwith drawe them selues. then did R.H. take upon him charge. For his conscience he saied
could not suffer him, to let them be vwith out teachinge. yet after vvard. belike their cōsciences
did trouble them for casting off Robe. Brov. in such order, Soe in an open meetinge euerie one
confessed their faultes. Ro Be. H. both openlie in the church & particularlie from man to mā,
& from house to house did acknowvledg. that he had delt vnaduisedlie aginst R.B. in sundrie
things. So in all things vvas Robert BroVVne, cleared, & acknowvledged noe faulte at all as
being innocent in those things vvhē vwith thei had charged him, But yet for all this the
grudge lay hid in the hearts of diuers. & new meetings vvere had aginst R.B. vvhē in agai-
n accusations vvere had vwith out Vittneses, R. Har, againe receaued sundrie tales & slanders
& nether shame vvhich before came on him, nor the Iudgement of God by the death of his
children, nor sundrie vvarnings othervvise could. cause him to lay doū his malice & trouble-
some mind. he had diuers partakers that claue fast vnto him, because he Taught Them that
Thei might Lawfully Returne IN TO ENGLAND And there haue their dvvellinge, &
their DOCTRINE thei liked Because they VVere VVearied, of the hardness of that con-
troversie. So And So did hould in VVith Robert, H. THEN VVAS Robert. BROVVNE. the third*

Time condemned, and forsaken off Them

The Faults They Laied Aginst him VVere, For rebukinge, Rob, H, Sister of VVant of Lowe
AND off abhorring The Pastor: VVhich They Counted A Slander. LIK:VVise FOR RE-
buking her, of Iudging VVrongfullie on The Printer, VVhich VVAS also made a slander

But yet againe after this recõilemēt vvas made, & the accusers cõfessed their faultes & no fault as yet vvas found & proued again R.B. Thus againe thei all took him for their full pastor & made a faier shew, that thei vould deale no more so fooliſhly againe. He vvhich lig such vvas their enuie, & stomack, & desire to be gone into Englaḁ. charrie, & restless till thei had vvholy diuided the selues. The vvas there vvhisperings, backbitings, & murings priuily & among the selues: also openly greuous threats, touts, reuillings, & false accusations vvere rise in their mouthes. The cause vvas for that some had threatned R.B. to accuse trouble him at the meetings, as before thei had done verie vvrogeſſully: but he charged the therwise, & saied thei could not ioinē vvvith him in publik prayer & thank-giuing being at disagreement & not first recõiled. This vvas coured preſent intolerable to be spokē of. And for that he charged some busie bodies vvhich vvere also blasphemers, not to come the meetings, neither to his chāber in that māner, he vvas greuously takē vp & miscalled diuers. Likewise for his wife there vvas much a doe, & for the power & authoritie vvhich the Husband had ouer the Wife. In this latter a doe R.H. vvas tick & came not abroad but he had tales moue brought vnto hi, for vvhich he differēd made great stirring & fines. But againe their ouer shame cōpelled the to come to agreement, & yet once more one cōsent thei receiued R.B. for their lawfull pastor. To this agreement, though R.H. giuen his cōſent yet ſo ſone as he had recoured his li. knees he troubled all againe. He vvdrewe him selfe ſith exercise vpo cerraine tales vvhich vvere told him, & blasphemised theroff & for cōſeling ſome to returne into Englaḁ, he fell out vvvith R.B. charging & accusing him in ſūrie things verie vvrogeſſully. Then vvas he openlie accused & charged for an heretick, & cōdemned as vvoise the the pope & antichrist. The heresies laied again him vvere, becaus he saied, that all the children must not be cōſited forth vvvith, to be of the church, vvvith the parishes beleuing & receaued to the church. Also becaus he saied, there can be the people of God, & outwardly ſo takē, vvhich ether did not offer & giue vpo selues to God & the church, or vvere not offered & giue vp by others. Further he vvas charged off his doctrine, becaus he saied that Englaḁ vvas as Egypṫ, both for the outward bondage & oppreſſion off the church, by popish forceings, lawes & penalties, & for all off vvicednes: & becaus he saied thei did him vvhich had a full purpos to dwell ſtil in land, vvhē the Lord did call the away & thei had libertie to depart. Yea though thei gillrates giue the leaue there to dwell as thei liked, yet the lawes & disorders abiding the ſame, thei could not there tariē. Likewise thei cōdemned him as though he had ſome ſaid (vvhich he neuer did) that ſome might be of the outward church of God, vvhile reſorted to that falſe vvoſhip & idol ſeruiſe then vſed in Englaḁ, & ioinē vvvith therein, but notve blamed them vvhich hel ſuch doctrine. Also becaus he rebuked for tolerating & excuſing abominations at this day, be the ceremonies of the oulde vvhich in deed vvere tolerable. For thei vvere not ſimpe euill, as be the abuſes notve ther vvere abrogate to the faithfull & vvviling but he kneweledge off the newe law. With theſe & ſuch like quarrells did thei buſie them ſelues againſt R.B. Wherein R.H. W. H. & I. C. vvere cheif. So from this time forthward R.H. refused all cōſiderations & open pete. Likewiſe his partakers did vvere he forſake R.B. & he & thei did moſt greuous deſpite him. Thei coueted & tooke away his ſervant from him: Thei ſoal him boot & then both ſtoppe the gate & vvoid name burnt the to his utter vndoing: debts & gredes (vvhich he neuer ſil love) ſome vvere thruſt out: ſome their tomes and dwell thei ioinē With him he him ſelfe vvas threatned to be thruſt out of his chambers.

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